
"Fools decide. Philosophers investigate."

Life and Action

The Great Work in America

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No. V

Question Box

By the TK

QUESTION: Quoting from page 100 of Vol. 1: "When Electro-Magnetism is extracted from iron or steel, we have devitalized, mineral substance, or dead ore." Compare page 96 of the same Volume: "Science demonstrates that one or more of these vital elements magnetizes, vivifies, vitalizes or animates *all* physical matter." The latter statement seems to imply that no physical matter can exist, even in chaos, without being charged with at least one of the Life Elements, the former that it is possible for physical matter to exist apart from these elements. I suppose the answer is in the books. Will you please tell me where to find it?

ANSWER: No, the answer is not in the books, in definite form. It might be worked out, however, from the data therein contained, by one who is sufficiently familiar with the subject. The intent of the second quotation above is to convey the idea that, *in its normal state or condition*, all physical matter is magnetized, etc.,

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by one or more of these Life Elements. But you will remember that when the Spiritual and Soul Elements are withdrawn from the physical organism of man, the physical body slowly dissolves. This makes it entirely clear that these Life Elements may be withdrawn—under certain conditions. The same thing is equally true of all the Life Elements.

QUESTION: Do the lower Life Elements, viz., the Electro-Magnetic and the Vito-Chemical continue to exist in the spiritual body of the animal or human after death?

ANSWER: Every physical Element in nature has its spiritual aspect, or analogy. After physical death the spiritual aspect or analogy of each Life Element continues to exist in the spiritual body of the individual—but *not* the *physical* aspect of it.

QUESTION: Since the Magnetic Field lies between the physical and the spiritual planes of matter, with what sense does the Student perceive it? You answer: “With the physical sense, in conjunction with the Magnetic Element of his own body.” Again: “With what sense does the student perceive that part of the Magnetic Field which lies above the line of cleavage?” You answer: “With the spiritual sense, in conjunction with the Magnetic Element of his own body.” Now, here is my difficulty. I reason that since the Physical Magnetic Body is an exact duplicate or counterpart of the physical body, then it is equipped with a full set of sensory organs. And if so, then why cannot the Ego or Soul function through these sensory organs upon the Magnetic

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Field, with which they are in vibratory correspondence, in the same way it does through the physical sensory organs on the physical plane?

ANSWER: Your mistake lies in your assumption that the magnetic body is an "Organism" in the same sense as that of the physical body. That is not true. It is rather in the sense we might say there is a "Water" body. If we could remove all the other elements from the physical body but the water, and without in the least disturbing the water, we would have a water-duplicate of the physical body, which we might call a water-body. Now, while it is a duplicate of the physical body, yet it does not have separate and distinct "Organs of Sense." In other words, the water-body is only a homogeneous mass of water in the exact shape of the physical body. The same is true of the "magnetic body," as you are pleased to designate it. It is true, that at physical death, the magnetic body remains intact for a time; but it is somewhat as a vapor body might retain its form for a time, but all the while simply floating in the air, like a cloud. In other words, the magnetic body is only a homogeneous mass of magnetism which retains its form for a time after death, and then dissolves as a cloud of vapor might do.

I believe if you will read the closing chapters of "The Great Work," and observe carefully where the illustrations show the relation of the physical body to its physical magnetism, and the spiritual body to its spiritual magnetism, you will obtain a clearer understanding of the subject. Simply get away from the notion that either of the magnetic bodies (physical or spiritual) is an "organism." It is *not*. It therefore does not have

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“organs,” as you have assumed. It is simply a mass of Magnetism in the form of the body.

QUESTION: Does the Great School recommend “Corporal Punishment” as a means of obtaining obedience in the education of children?

ANSWER: No. The infliction of bodily punishment upon a child, by one who is older, stronger, and thereby physically able to overcome the child, must inevitably arouse in the child either a sense of Anger, or one of Fear, or both. But these are both, in all their varying aspects, destructive to the one who harbors them. Therefore, they only awaken and set in motion in the child’s nature destructive conditions and processes, and in no sense can this be rightfully considered “Educational.”

There is no child of normal intelligence but can be reached by the constructive power of Love, and an appeal to Reason, and all the higher and better elements of its being and nature. It is possible to lead every child “by the hand of Love,” and to “point it to the pathway of Duty,” and in such manner as to command its respectful attention and obedience. It is only a question of the limitations of the intelligence and Self-Control of parents necessary to demonstrate the truth of these statements. There is, perhaps, nothing in all the world that calls for so much intelligence, patience, self-control, poise, gentleness, sympathy, understanding, reason, knowledge of human nature, and all the higher elements of human character, as does the education and proper training of children, in such manner as to call out only the constructive elements of their natures. But

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it can be done, and it is the business and the responsibility of every parent to master the subject before assuming the responsibility of bringing children into this world of hardships.

I am aware of the fact that there are many specific illustrations which might be given where corporal punishment would seem at least the easiest way of commanding obedience; but it is not a question of the *easiest* way, but the *right* way. And there is but one *right* way and one wrong way, as regards physical punishment of children.

QUESTION: Are those of your readers who are interested from the viewpoint of Freemasonry, justly entitled to infer that the Great School is only another name for the 33° in S. R. Masonry?

ANSWER: Hardly so. They are, however, entirely justified in assuming that the Great School is an institution which has, long ages past, demonstrated all that constitutes the ethical foundation of the 33° in Scottish Rite Masonry. They are also justified in assuming that the Great School is the original source from which all the degrees of Masonry were derived. But the Great School stands for something vastly more than the 33° in S. R. Masonry. It is a voluntary association of Master-Men whose lives, far back into the dim and distant infancy of the human race, have been dedicated and consecrated to the acquisition of knowledge for the benefit of humanity, and the establishment of TRUTH at every cross-road along the journey of individual life, that mankind may not go astray.

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QUESTION: When you gaze into space, out of doors, you see small transparent points vibrating in circles—or orbits—and the longer you gaze the clearer they appear. They seem like moving particles of some gas. They are not dust, for they are transparent. What are they?

ANSWER: They are the clear corpuscles of blood which circulate through the anterior section of the eye (including the cornea and pupil, and possibly the lens)—that portion of the eye in front of the retina and the ends of the filaments of the optic nerve, through which the rays of light must pass on their way through the pupil to the retina and the ends of the nerve filaments. If you will, some warm day, when the sky is clear, lie down on the ground and gaze steadily toward the clear blue sky, you will be able to see these little floating transparent round bodies much more clearly. And if you will study their movements with sufficient care you will soon observe that they seem to chase each other around certain definite courses—as if they had their several run-ways over a definite course, or definite courses. This will serve to indicate the fact that they do have these definite run-ways, and that they are through the blood vessels of the eye in front of the ends of the filaments of the optic nerve. This phenomenon has puzzled many people. By a scientist some years ago, it was said to be the atoms of oxygen in the atmosphere. By another recently, it is said to be the atoms of hydrogen in the air. A critical study of their action will soon convince the observer that they are due to the circulation of blood through that portion of the eye anterior to the retina, in the line of vision.

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QUESTION: I hope I am not intruding too much on the privileges of the Question Box, but I am consumed with an earnest desire to know, though I am quite willing to wait my turn so far as the questions are concerned.

Of all the questions that come up for solution, perhaps the question of "Good and Evil" is the greatest and the most persistent. I do not know that any final solution of this momentous question is possible, but at any rate there must be a certain amount of definite knowledge attainable.

There is one phase of the question I should like to be absolutely certain about, although its presentation seems fairly clear in Vol. II of the Harmonic Series. However, I know you will bear with me whilst any uncertainty continues to exist in my own mind.

I am encouraged in this because one quotation I shall present from Dr. Buck's "*Constructive Psychology*" would seem to support this difference.

I have a book in my possession, entitled "The Kybalion," which deals with the Seven Principles of the Hermetic Philosophy. Amongst these Seven Principles is the Principle of Polarity. In its treatment of this Principle we are told that "Everything is dual; everything has two poles; everything has its pair of opposites; opposites are the same, differing only in degree; opposites are really only the two extremes of the same thing, with many varying degrees between them," etc.

Coming now to the subject under consideration, I read: "Good and Evil are but the poles of the same thing; and the Hermetist understands the art of transmuting Evil into Good, by means of an application of

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the principle of Polarity. Good and Bad are not absolute; we call one end of the scale Good and the other Bad, or one end Good and the other Evil. A thing is 'less Good' than the thing higher in the scale; but that 'less Good' thing, in turn, is 'more Good' than the thing next below it," and so on.

In "*Constructive Psychology*," page 59, I read: "What we call Good and Evil are less opposite extremes than contrasted degrees and varying utilities."

In "*The Great Psychological Crime*," page 288, we find: "In whatever sphere or department of Nature the principle of quality manifests itself, it is an expression of either simple contrast or extreme opposites."

Heat and Cold are given as an example of simple contrast, while Truth and Falsehood, Love and Hate, etc.—are given as examples of extreme opposites.

Do Good and Evil fall under the second class; and are they, therefore, essentially different in their natures; or, are they but the opposite poles of the same thing?

ANSWER: I doubt if it is possible to give a more exact and definite answer to your question than that which is given in Vol. II of the Harmonic Series, at pages 288, *et seq.*, as follows:

"There is a principle in Nature which, in all its operations and manifestations, is creative, formative, integrating, developing, organizing and evolutionary in its nature and tendencies. It is known to Science as 'Nature's Constructive Principle.' As such it constitutes an equal part of a most stupendous duality in Nature, the other half of which is known as 'Nature's Destructive Principle.' "

"Construction and Destruction. These terms give
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expression to a duality of extreme opposites. They define two of the most important, extensive, conflicting and antagonistic processes of all Nature. They represent the two great fundamental and essential opposites in Nature which are known and recognized by scientific thinkers and investigators everywhere."

The terms, "Good" and "Evil," as employed by the Great School, have reference to the Constructive Principle of Nature and the Destructive Principle, in the realm of the *Psychic* Individuality of Man. They have reference to the distinct processes by which the Moral Individuality of Man is either integrated and built up on the one hand, or disintegrated and torn down, on the other hand.

In this highest application of the Principles, at least, they stand for "Opposites" and not merely for "Contrasts."

Whatever in Nature is Constructive to the Moral and Psychological Individuality of Man, is "Good;" and, on the other hand, whatever is Destructive to that same Individuality, is "Evil," or "Bad."

In this I believe you will find your answer.

QUESTION: The writer realizes the great demand upon your time and vitality, and is further impressed by the thoroughness of your replies, and the kindly and courteous consideration of the many questions put to you. Indeed, I am compelled to marvel at the self-control, and to admit that if nothing contained in the Harmonic Series and supplemental literature were true, the mental poise which you exemplify is well worth the efforts of a lifetime.

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It is possible that the fact of so many questions pouring in showing the desire to "learn the truth and be free," and on your part the "knowledge of a labor well done," affords you greater happiness than can generally be conceived.

With the knowledge of the great demands upon you, as above stated, it is my desire to ask the following question which, I trust, is essentially proper and within the bounds of legitimate questioning, viz.:

In the discussion of the phenomena of hypnotism, it is stated at page 15, paragraph 1, of *The Great Psychological Crime*:

"*Hypnotism* is the process by and through which one person—called a hypnotist—obtains, holds and exercises control of the Will, voluntary powers and sensory organism of another person—called a subject. It also includes the psychic relation which exists between the two persons during the hypnotic process."

Again, on page 149, paragraph 1:

"*Mediumship* is the process by and through which a spiritual intelligence obtains, holds and exercises control of the Will, voluntary powers and sensory organism of a medium. It also includes the relation which exists between the two individual intelligences during the continuance of the mediumistic process."

In the second paragraph of the same page is the following statement:

"It is, indeed, the hypnotization of a physically embodied individual by a spiritually embodied intelligence."

Referring to "*The Principle Involved*," page 175 of [Page 323]

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The G. P. C., third paragraph, we learn that after a medium has been "developed".

"Upon this vital current the controlling intelligence is able to ride into the inmost consciousness of the sleeping subject, as it were, and there voluntarily assume control of the Will, voluntary powers and sensory organism of the subject."

From all of which, with other statements contained in the Harmonic Series, I *assume* that the spiritual intelligence, during the period of active control, occupies (with the legal owner), as a "usurper," the physical body of the medium.

The question I wish to bring out is—*How* does the hypnotist control *his* subject? I understand that the hypnotist's Will is supreme; and I believe, in a general way, that I grasp the idea of the "destructive" effects upon the three brains. But the *Spiritual* Control (I assume) controls by actual possession of the physical body, while a hypnotist cannot secure control in this manner for the reason that if he could and did project his spiritual body into the physical "domicile" of his subject, he would be unable to perform any of the functions of his own physical body while controlling his subject, and would himself become a subject for spiritual control, if physical death did not actually result to him.

It occurs to me that should you feel justified in answering this question, there will be an elucidation of a law or laws governing mind, thought and Will, which will prove most startling to those of us who have not the power to study these questions from the plane of Mastership.

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Apologizing for taking so much of your time, believe me, etc.,

W. D. N.

ANSWER: Your difficulty and mistake lie in *assuming* "that the spiritual intelligence, during the period of control, occupies (with the legal owner), as a 'usurper,' the *physical body* of the medium."

While the literal wording of the quotation to which you refer, if taken alone, might seem to justify such an assumption, I believe if you will give the context its full meaning and significance, and study the subject more deeply, you will see that it has not been the purpose or intent of the author to convey the idea that a spiritual control actually enters bodily the physical organism of the medium. I am quite sure, in fact, that at some point in the text works it is definitely stated that it does *not* enter the physical body of its subject, the medium.

Perhaps the language to which you have referred is not well chosen. In any event, it is *not true* that a spiritual hypnotist (control) enters the physical body of his subject (the medium) during the period of control, or at any other time, for that matter.

It is simply the power of his *Will* that "rides into the consciousness of his subject, as it were." Note the three words—"as it were"—and the manner and connection in which they are used; and you will observe that they were intended to convey the suggestion that the expression preceding them was to be taken figuratively, and *not* literally.

In truth, there is absolutely no difference between the process of establishing control by a hypnotist and
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that by a spiritual control. The process is identical in every respect. It is the *Will* of the hypnotist, as well as the *Will* of the *Control* that establishes its mastery over the Will, voluntary powers and sensory organism of the subject (which subject is in one case the hypnotized individual and in the other the medium).

QUESTION: Is *Gravity* the force by which the Living Soul in this world draws, along the line of least resistance, toward its own center of life, all matter within its own influence?

ANSWER: I do not know.

QUESTION: Believing that integration and growth depend upon the activities, potencies and powers of the several Life Elements, and that every physical entity has its spiritual material counterpart which interpenetrates it, the following questions have forced themselves upon me, and I will thank you for your answers to them:

(a) Does the spiritual organism of a physically embodied man require spiritual nourishment, analogous to the way in which the physical body is nourished by the consumption of food, water and air?

ANS.: While the spiritual is physically embodied, the process is analogous.

(b) Does a spiritually embodied man taste spiritual material fruit, drink spiritual water, and breathe spiritual atmosphere?

ANS.: Yes, a spiritual man has five spiritual senses that are analogous to the five physical senses, and they sense the spiritual world and spiritual materials in a manner that is very closely analogous to the manner in

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which the physical senses perform their functions through the medium of the physical body. But the process of renewing and perpetuating the spiritual body upon the spiritual planes of life are not so closely analogous to the physical processes. To elucidate the difference, however, would require too much space for this time and place.

(c) Are the conditions of bodily sustenance upon the spiritual planes in any or every way analogous to those obtaining upon the physical planes of life?

ANS.: In most particulars the analogies are apparent to all upon the spiritual planes; but they are less clear and distinct as the individual evolves to higher and higher planes of life upon the spiritual side. No, they do not involve an "economic" or "work" problem, in the same sense these exist here upon the physical plane.

(d) Does the Economic solution which the Great School desires to teach us, imply that a greater wisdom has already established a Rule of Service upon the Spiritual Planes, and thus settled such economic problems as are baffling the crude, undeveloped intelligence and immature Morality obtaining upon this earth plane at this time?

ANS.: It is true that the Great Friends have wrought out a definite System that has been tried, tested and demonstrated in every respect. It is not entirely applicable, however, to the conditions that exist upon any of the spiritual planes of life. The analogies of life and condition are not sufficiently close to make that possible. But the demonstrations have been made under

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conditions that involve the possibilities of life upon the earth at this time.

(e) Is it not probable that Jesus had a clear knowledge of the harmony, justice and wisdom obtaining upon the spiritual planes in mind when he taught his Disciples to pray "Thy kingdom come, Thy will be done on earth as it is in heaven?"

ANS.: There is no doubt of it. He also had a very superior knowledge of the demonstrations of the Great School upon the earth plane; and his mission was largely to teach this knowledge to his own people, and through them to the world.

(f) Are there atmospheric conditions in the spiritual world analogous to those of this earth plane?

ANS.: Yes.

(g) Will men who suffer from disarranged physical organisms suffer similarly in their spiritual bodies?

ANS.: No. That is to say, not in the same way. There is such a thing as spiritual suffering, but not from spiritual "Diseases," in any sense such as we know upon this earth plane. There is only one process by which spiritual "Death" may occur, and that is carefully explained and elucidated in Vol. II of the H. S.

(h) Are there spiritual weeds, insects, etc.

ANS.: There are all kinds of spiritual plants, in each and all of the spiritual planes of life. But insect life is confined to the "Magnetic Field," after it passes from this physical plane.

(i) Will it mean as much of an effort along all lines spiritually, mental, social and Moral, on man's part, to survive and live on the spiritual planes as it seems to be here upon earth?

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ANS.: No.

Your list of questions are such that my answers must necessarily be very unsatisfactory. It is impossible to explain the points of difference existing in the conditions upon the various planes of life, without going into the subject from the very foundation, and following it through all the evolutionary rounds, noting the variations from the law of analogy as they appear.

These questions are in the very heart of the subject matter which legitimately belongs in the volume on the subject of *What Science Knows of the Spiritual World*. If I shall ever live to write that volume, I shall hope to elucidate all these questions and many others concerning the conditions existing upon the spiritual planes of life. I trust these answers, brief as they are, will be sufficient for the present, and until such time as I shall be able to command the time for the preparation of the volume to which I have referred.

QUESTION: Are there not powerful human intelligences both in the body and out—Black Magicians—who can dominate *any man, good or bad*, who has not the knowledge whereby he can resist such domination and control?

ANSWER: No. Nature gives to every individual human being a strong guard of protection in the power given him over the magnetic forces of his own being. When this protection is supplemented by the living of a life in conformity with the Constructive Principle of Nature in Individual Life, in other words, an exalted Moral Life, there is no human power short of Mastership that could exercise any destructive influence over such

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an individual—and Mastership is an added protection, and not a menace nor a danger.

It is not necessary for the individual to possess the knowledge and powers of a Master in order to withstand the powers of any Black Magician. If he observes the laws of physical health, and exemplifies a Moral Life in conformity with the Spirit of the Work, he can be assured of the power to withstand the assaults of all the evil forces and intelligences that may seek to dominate him. Keep in mind, however, the combination of conditions I have here designated, for they are all important.

QUESTION: Does the School of Natural Science agree with the doctrine of the T. S., in that Sex is solely an animal condition and function which does not obtain in the spiritual world; and that generation, or the separation into sexes, is the force that binds the human entity to the physical plane, and that this must be overcome in order to enable the individual to reach the spiritual planes?

ANSWER: I was not aware that the T. S. had ever promulgated such a doctrine. Are you sure you have correctly stated the position of that School?

If, however, you have stated correctly the position of the T. S. on the subject, then I must say very emphatically, that the School of Natural Science does *not* agree with it. In other words, the Great School does not have to speculate upon that question, for the reason that its knowledge is definite and absolutely complete. I am able to say, of my own personal knowledge, that Sex is *not* merely, or solely, an animal condition and function; but on the contrary, it is a cleavage which inheres in the

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Soul itself, and that it is as definite and powerful an influence in the spiritual world as it is here on earth.

Men and women upon the earth plane are men and women still after they have passed beyond the Valley of the Shadow of Death and found their abode in the land of the Spirit. The differentiation of Sex is even emphasized in the spirit life, and there is no such thing as the alternation of the sexes. I have heard that this is, indeed, one of the ideas promulgated by the T. S.—or at least by some of the members of that School of Thought. I do not know that the T. S. as such should be charged with having promulgated the doctrine of sex alternations.

The fact is, however, that so far as the wisest of the Great Masters are able to go, the definite and unalterable principle of sex obtains. The men and the women who have lived upon the earth plane, and have passed into the spiritual life and progressed even to the Thirteenth Sphere, are still men and women as definitely and distinctively as when they were upon the earth plane. This fact should answer the question very fully.

QUESTION: Are the Life Elements subject to the Law of Evolution, or are they universal in time and space?

ANSWER: This question is answered in *Harmonics of Evolution*. Find it.

QUESTION: I am one who is preparing himself for admittance as a Student, into the School of Natural Science, by means of the Questions and Key prescribed for that purpose. In keeping with your admonitions in
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a recent issue of *Life and Action*, I try to use my reasoning faculties on any and all questions, and not to accept as "gospel" every statement made by you, just because it is made by YOU.

I appreciate, to a great degree, I think, the scientific reasons which underlie that request of yours.

I have read and re-read, many times, the chapter in *The Great Psychological Crime*, on page 378—"To The Physician." I cannot reconcile it with my views on the healing of physical ailments. After reading paragraph 2, page 379, I can reach only one conclusion, namely, that it is my ignorance which makes me dissent from its truthfulness. I am quite confident that there is no professional prejudice in my conclusions. It has been my belief for some years past that the practice of medicine was so very empiric in its nature that it is a courtesy to call it a Science. I have understood that the profession, in general, admits that there are not more than one or two drugs the action of which on the body can be correctly forecast.

In paragraph 3, page 381, you speak of the necessity of the physician knowing which drugs are destructive in their nature and effects, as well as those that are remedial. Dr. Lindlahr's claim, in "*Nature Cure*," that drugs suppress disease, but do not remedy it, appeals to me as being true. I am inclined to go further than he does and say that it is probable that anything, except food, which is put into the body, is a foreign substance not needed in the metabolism; and, if not needed, must do harm, &c. &c.

ANSWER: You think you are not prejudiced in your views, and I give you credit for honesty in that

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belief, and yet, I do not recall having read anything in a long while that has impressed me more strongly with the spirit of prejudice than does your letter. You have formed your judgments on the subject, which is all right; but you are looking for whatever will sustain your already formed judgments, instead of for TRUTH. I do not mean that this is a conscious process with you; but I believe it is to some extent true, just the same.

You are even prejudiced against certain *words*, just because somebody else has given them a bad name. For instance, the word "*Drugs*" has come to mean "something that is either poison or that suppresses disease, instead of eliminating and curing it."

And therein is where both you and Dr. Lindlahr are at fault.

If you will look up the meaning of the word "Drug," you will find that in its commonly accepted use it means "Any substance used as *medicine*;" or, "a chemical ingredient used in the arts."

Now look at the word "*Medicine*," and you will observe that it means "A substance possessing curative or remedial properties."

Medicines are divided into two general classes, solids and liquids, and broadly they are classed as internal and external medicines.

From these observations you will see that you have been grossly prejudiced against two very innocent and inoffensive words, namely, "*Drugs*" and "*Medicines*."

It is true that the term "*Drugs*," in its broadest sense, includes both poisonous drugs and curative medicines.

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It is true that there are *some* drugs that are suppressive in their action upon the physical body. But it is equally true that there are far more drugs that are *not* suppressive in their action. There are very many drugs and medicines that are eliminative and alterative in their action.

Furthermore, according to the findings of the Great School all disease is the result of "starvation" in some form and degree. Think of this before you go further, and get the concept clearly and firmly in mind. "*All disease is the result of starvation in some form and degree.*"

Now, if that be true, then it must be equally true that "All curative medicines are in their essential nature and action upon the body, *foods.*" They furnish the nutriment that is needed to overcome the starvation that causes the disease.

If you will get these two concepts clearly in mind, you will have rid yourself of a most unjust and unfortunate prejudice.

You know, if you will but stop to think, that a very large proportion of so-called medicines, are of vegetable origin and substance. The fact is that there are but a comparatively few of these that can be truly said to be suppressive in their action. They act, in the very large majority of instances, as foods for the body, and as such are in every sense wholesome and constructive.

Just because there are a few drugs that are suppressive in their action is no justification for condemning the very large majority which are *not* suppressive. Is not this sound reason and logic? Certainly, and no intelligent physician will try to get around or away from it.

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And under "The New Chemistry"—which transmutes mineral drugs into vegetable remedies—there is no excuse whatever for attacking "Drugs" as either suppressive or poisonous. Once transmuted into vegetable substance they become direct "Foods" for the body of man, and in every essential constructive in their action.

The time is not far distant when, under the discoveries of chemistry, there will be an entirely "New Materia Medica," and a new Science of Medicine, which will contain every element of constructive energy and action.

I frankly admit that the use which some physicians of the Old School make of the poisonous mineral drugs is not only suppressive, but extremely destructive. But again I must be just and say, that there are many physicians, even of the Old School, who are just as strongly opposed to such use of "drugs" as you or I or Dr. Lindlahr. And it is not fair to class them all together and condemn them just because a few of them are false to their trust and their profession.

Neither should you, my friend, jump at the conclusion that Nature Cure is a "Cure-all" as it is known and practiced to-day. The fact is, all real *cure* is "Nature Cure;" for it is *Nature* that does the work of *curing* in all systems of healing. All that any system of medicine can do is to *aid* Nature, by furnishing the patient the proper "foods" that are suited to overcome the "starvation" which causes *disease*. When we have done that, then Nature takes up the work and makes the real *cure* by making use of the materials at her command for that purpose.

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Every cure effected, whether by an Allopath, a Homeopath, a Neuropath, or any other sort of a "Path"—is a "*Nature Cure*;" because it corresponds to Nature's methods and processes. Therefore, it is not fair to single out a small section and call it "Nature Cure" any more than it would be to call everything in therapeutics "Allopathic."

If you physicians would only come to recognize the fact that there is much good in all systems of medicine, and all systems of cure, and then make yourselves familiar with the good in all systems and use it to its full limit of service, you would soon come to represent what the Great School designates a "*Great Physician*."

But so long as you persist in nursing your prejudices and shutting your eyes to the good wherever it may be found, you will never reach the dignity nor the altitude of truly "Great Physicians."

The article to which you refer in *The Great Psychological Crime* was written from the viewpoint of many years of active and definite experience in the fields of Medicine and the study of Therapeutics. There is not a statement contained in it that is not fully justified by the known facts of Natural Science.

You who call yourselves "Chiropractors" have made some valuable discoveries, and you are doing some good; but you touch but a very small segment of the great Circle of human experience. You are to be commended for the good you do, but your narrowness and prejudices are deeply to be deplored by all lovers of Humanity. If you would but open your eyes and see the good in all systems, and then make intelligent use of it, there is not the least question but that you would become, in time,

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truly Great Physicians, just as would the representatives of other systems, if they would do the same thing.

This is a subject which cannot be treated fully nor satisfactorily in the short space at my command in the Question Box Department of *Life and Action*. I am hoping the time will come when I shall be permitted to give to the world some of the findings of Natural Science on the subject of "*Disease and its Cure.*"

QUESTION: Have you ever known of a case where a hypnotist has attempted to exercise hypnotic control over a person partly paralyzed, say in one arm? I understand that in such cases they are unable to control the action of the paralyzed member.

And if that is true, does it not refute entirely the claim of hypnotists that they control the muscles and not the will of the individual?

The patient himself cannot control his own paralyzed arm, because the wires are down, as it were. But if the hypnotist's control is that of the muscles alone, should he not be able to control the paralyzed arm as readily as any other part of the body?

And does not his inability to control the paralyzed arm, while he can control the other parts of the patient's body, prove that his control is of the *Will* of his subject and not of the muscles?

ANSWER: It is true that a hypnotist is unable to control the action of any part of the physical body fully paralyzed.

And you have made the scientific conclusion very clear and plain as to what this fact means. Your reason and logic are sound.

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QUESTION: A young friend of ours has offered us what we think is a strong evidence of individual spiritual vision, although she was unaware of her unfoldment. For weeks her condition was such that her strength was greatly reduced, and she was unable to take and retain but very little nourishment; the result was almost a complete fast for several weeks. One day, in the presence of her husband, parents, physician and others, she passed into a state which completely baffled those who were with her. Her physical form became rigid, her eyes stared into vacancy, and of course those present were much concerned. Here is what she said after she was restored to a normal condition: "I was perfectly aware of all that transpired around me, of what each one said; but at the same time I saw my Grandma (who was burned to death last summer), sitting on a throne, the angels around her, and they were singing. Everything was beautiful. I know that I saw those wonderful and beautiful things and that I was not dreaming."

In truth, those around her at the time were sure that she was not dreaming. We believe she had a spiritual vision, and we want very much to know what you think. She had never read your books, and knew nothing of your teachings.

ANSWER: This is not an uncommon experience. Similar incidents are occurring all the time, but few of them are discussed much afterwards because the witnesses have some preconceived notions about such things, and usually they do not like to discuss them lest they may be disbelieved by those who hear them.

The experience was, indeed, a "*Vision*," in the sense that the lady really saw with her spiritual vision the things she described after she became normal.

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QUESTION: Is the spiritual body of a misshapen or deformed person the exact counterpart of the physical body? Or is the spiritual body patterned after the physical; or is the reverse true?

ANSWER: This question also is answered in the books, but not, perhaps, as definitely as desired. The spiritual is always the pattern, and the physical is formed upon it. But the spiritual pattern is always *perfect*. There are no deformed spiritual people, except for a period after one has escaped from a deformed physical body. It may not resume its perfect spiritual form at once, but does so as soon as the mental attitude of the individual will permit Nature to do so.

Deformity is caused by something which affects the physical organism direct. And as the physical body is twisted out of shape and becomes deformed, the spiritual within it is forced to take on the deformed shape so long as the physical deformity remains; and if that remains until physical death the spiritual remains so also until it is liberated from the physical. It then immediately restores itself to its former perfect form, if the mental attitude of the individual will allow it to do so. Sometimes the deformity becomes so fixed in the consciousness of the individual that it takes Nature a little while to overcome the mental deformity. Nature's impulse, however, is always toward the perfect in form, so far as the spiritual energies go; and as soon as the physical obstructions, and mental attitude of the individual can be righted, or removed, Nature impels the spiritual to assume its perfect form, according to the "Patterns of Things."

The New Science and the Old Religion

BY J. D. BUCK, M. D.

Man's knowledge of Nature is both superficial and rudimentary; we know a little about many things, but few things as they really are. We talk about matter and force and space and gravitation, as they enter into all our daily experiences, and yet we do not *know* what any of these things really are.

To a very large extent, owing to a common experience, we speak of these things to each other, and within certain limits, have a common understanding.

This is the common-place, beyond which the average individual never goes, or thinks, or even dreams.

What we call Language, enables us to create images of our thoughts and acts, our ideas and experiences, as a "medium of exchange" in place of actual values, and while at this point, every individual differs from every other, it is remarkable how much we have in common after all.

It is only when we undertake to draw hard and fast lines, as in a creed, or a belief, that we are led to hostile disagreement and antagonism, even when originally the belief is voluntarily assumed.

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When it is enforced by dogma, and guarded by superstition and fear, a strong reaction is bound, soon or late, to set in and likely to swing the individual as far in the opposite direction.

We are a long way yet from a universal Religion.

This basic and organic similarity, with its accompanying diversity, is the greatest paradox known to man. In one sense, we are all alike, and at the same time we differ from each other as though each were alone in the universe.

We need not only to recognize and remember this difference, but to do all that we can to understand each other, and the first step in this reconciliation requires self-knowledge. We must understand ourselves before we can understand others.

Charity, in the broadest and best sense—that is, consideration for others—is not only the beginning of wisdom, but the road to real content for ourselves.

Altogether too much has been made of the saying, that “Self-preservation is the first law of Nature;” while the slogan of the evolutionist—“the survival of the fittest”—does not create the fittest to survive, except in a materialistic or animal sense.

The appeal of so-called religion to superstition and fear, has often encouraged this same selfishness, by no means annulled by the proselyting spirit; which again, is but the selfish effort to make others accept our own conclusion, or suffer the consequences—such as *we* can inflict.

The altogether materialistic form given to the modern theory of Evolution has failed to promote the higher evolution of man.

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The real trouble with all these theories and beliefs lies in ignorance of the real nature of man, as constituted here and now.

All our uncertainty and fear regarding the change called death, and of life thereafter, come from the same ignorance regarding the present.

Instead of going outside or beyond our daily experiences here, to solve these great problems, we need only a better understanding of the Self as it now exists.

Nothing is clearer, more rational, nor better demonstrated by all our experience, than the fact that man is a twofold being.

The physical life of the body, with its surroundings and associations in what we call sense and time, constitutes one department in this twofold life of man.

Matter and energy; organ and function; nutrition, repair, decay and death are all conditions that largely concern and dominate man in the outer world of sense and time.

The laws of physics and kinetics, to a certain point, apply here as elsewhere in the world without, and until recently our science of man has stopped here determined to convert all problems in the life of man into terms of mass and motion, or "pure physics."

But let us drop all this for the time, and begin over again.

Man is also a self-conscious Individual Intelligence; a *fact* as patent as that he is a physical, living organism.

He has an inner world of consciousness all his own, as literally as is his living body.

No matter now how these two realms in the life of

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man may be related to, or supplement each other, they certainly *exist*.

What we call matter, *per se*; what it is in the last analysis, we do not know. "*Proteus*" is a fitting *nom de plume*.

So also with *Consciousness*; we know that it is not an "attribute" of matter, like any other so-called attribute. Matter never manifests consciousness. It absolutely fails in the initiative. Matter and Consciousness are an absolute antithesis.

This inner realm of consciousness, and the outer realm of matter, motion, space, time, resistance, attraction, gravity—and the like, constitute the twofold life of man to which I have referred. They are united in man, and we know either only as they are so associated together.

We may follow physics and kinetics till we touch the border of consciousness, and there we stop and must enter another realm, another world. All that we have learned of matter and motion becomes largely useless.

So-called Psychology to-day is exploring, mapping and charting the *trails*, through physics and function, by which they arrive at the "great abyss;" and there they lose the trail; "not one step beyond" can they go.*

The mystery of "the beyond" in the *present* life is precisely that beyond the *Great Divide* we call—Death.

Consciousness is an Individual Experience. We may recognize its signs outwardly, more or less, but it is *awareness of self*; the inalienable heritage of the indi-

*Consciousness is to the Individual Intelligence of man what space is to nature: "The All-Container."

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vidual, and non-existent otherwise, so far as we have the slightest knowledge.

Coming now to the realm of man's knowledge, consciousness and experience within and without, and it all concerns the Self and the Non-self.

The moving panorama of events within and without, in the conscious life of man, reveals not only an orderly sequence like the relation of thought, or desire, or impulse to action, but also as relating outer conditions and circumstances to all these, and of each group to the other.

So-called Scientific Psychology to-day busies itself with these movements, relations and sequences. It concerns itself with endless details and endeavors to trace relations and sequences. It deals solely with phenomena. Its concept is Automatism, pure and simple. Consciousness is admitted as a *fact*, like any other; a pure gratuity, like seeking to measure the movement of a body in a centric, concentric or excentric circle.

"What makes the wheels go round?" is *nil*: *How* they go is everything.

Now take a circle of any given dimension and let the space within represent the realm of man's consciousness.

Outwardly the circle is one of a group; and among them are cubes, triangles, squares, etc.—that is "the self and the non-self;" the inner realm of consciousness, and the outer environment.

The center of this circle, a mere *fact*, so far as we are now concerned, is the Individual Intelligence, Ego, Soul or entity; the *something* that is conscious, the actor, mover, feeler, etc. It is a Unit in the midst of endless multiplicity and diversity.

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It is not one member in the group or chain to be classed with organ, tissue, functions and changes. It stands alone. There is nothing with which to compare it.

No fact is more patent in the life of man.

True, it is related to all else within and without in the process and phenomena of the life of man.

It is not a "naked soul;" a point merely in space, whose "center is everywhere, and whose circumference is nowhere." It is a *potential*, the absolute center of an ideally perfect circle. It is the center of consciousness, and the center of life. Every ideal circle has one center and no more.

In itself, it is absolute and non conditioned, but it may condition itself; look within or without, cognize the beating of the heart within, or the cyclone without; mourn, lament, rejoice or despair; or dance, sing, fight or play through its habitat, the body, the "circle of life." *It* does all things that are done, by assent or design, and when it once knows, recognizes and realizes itself *It* becomes Master, within and without in its "sphere of Life."

This is neither metaphysics nor philosophy, but a plain statement of *facts*, amply justified by all observation and experience. Because it has been ignored, belittled or turned aside, confusion reigns in all that we call psychology or knowledge of Self.

Now we may come back to Physics. We cannot get outside, or beyond Matter. Even the absolute center of a perfect circle is still involved in matter. Divested of its relation to matter and motion, this Individual Intelligence, unconditioned and changeless, could not even

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learn to know itself. It would be merged in Infinity, and gain no experience.

It could never learn to distinguish the Self and the Non-self. Its first endowment is *Self-consciousness*, arising from its first awareness of the movements of matter; "matter moves," but *I* remain the same.

All that we know as *Physics* may be epitomized as "*Substance, Motion and Number.*" This, in truth, is the "*Primary Triad of Nature*"—The *One Substance* and its *Two Properties, Motion and Number.*

It has been conjectured that all matter is essentially one in kind, and that our elements—so-called—have arisen through differentiation from one original substance. This was the ancient Hindoo's idea of *Akasa*; while *Fohat* was held to be the primal energy, and these two were inseparable from space, whether latent or manifesting, merged or separate, in space they were one. With the "first breath," when movement began in creation, they became "two in one"—*substance* and *motion.*

The principle of *adaptation* of means to ends, the design and creation of forms in Nature followed on the lines of harmonious relations, or the property of *Number.*

Plato called this—"the World of Divine Ideas." Recent discoveries and speculations in physical science regarding the constitution of matter, have landed us back in the older metaphysics.

Substance is not only etherealized, but "radio-magnetic," "phosphorescent," and the like.

Matter, or Substance, therefore, includes the gross and tangible and in the refined and invisible, with co-

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ordinate relations of energy and motion, according to definite mathematical ratios.

If we speak of the *Physical* and the *Spiritual* planes of matter and energy (meaning essentially the same substance) movement and number, (differing only in density, rapidity of motion and corresponding increase in the number of vibrations) we are well within the pale of modern science.

Man is not only immersed in this world of substance and movement, but his body is an aggregate of its elements and potencies from the gross to the etherial.

Two "two worlds" *for* man, are thus manifest *in* man; the Physical and the Spiritual.

With the average individual on the earth plane, the body holds him down; anchors him to the earth.

The "dominant chord" is physical gravity. His inner realm; his conscious world of Ideas, percepts, receipts and concepts, relates him to the Spiritual plane.

Let us suppose that his appetites, passions, emotions, desires and aspirations gradually change, and become concentrated on the Spiritual plane, and with this change there comes a refinement of substance and proportionate increase in velocity of motion; a greater sensitiveness and quicker response to spiritual things.

Is it not clear that the dominant chord in his being points inward and upward toward the heavens, instead of outward and downward toward the earth?

Has not Spiritual Gravity taken the place of physical gravity; and are we not justified in this conclusion by all we know of substance, movement and number on the physical plane?

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Vaporize water and it ascends toward the clouds; chill the vapor and it descends toward the earth.

It does not annul these laws that man's whole body does not vaporize and float in the air.

What *Gravity* really is, we do not know. We know how it operates according to "density, the square of distance," and the like, and is powerless to "pull the vapor or the ether down," until it condenses.

Man can concentrate his attention, focalize his mind, and move his body toward a given point on the material plane.

But suppose he has, by self-control, exercise of the will (and long practice) learned to concentrate on the *supra*-physical plane; how far might he change the dominant chord relating his body to the gravity of the earth?

In other words, is what we call *gravitation* capable of being annulled, controlled, or reversed?

Are distance and density the only conditions that enter into its equations?

May not the *Life, Will Power and Intelligence of Man*, present other equations entirely?

If the average "scientist," in a room alone with another individual, saw that individual rise and float around near the ceiling for several minutes, would not the scientist question his own sanity for a long time, instead of admitting the phenomenon to be a fact? It would "*upset all his theories of the universe.*" "If we are sure of anything, it is the *reliability of gravitation*" — "*Bodies unsupported, fall to the ground.*" That this body was "*pulled in an opposite direction*" by an attraction stronger than that of gravitation, and so able

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to overcome it, would at least be *suggested* by the phenomenon.

When, therefore, a man, reliable, intelligent and truthful as any I have ever known, tells me he once witnessed the very phenomenon I have described, the question arises with me, "*are there not principles in nature, and laws of movement and number not yet discovered, beyond anything we yet know?*"

If a "speck of Radium apparently can *radiate indefinitely*," what becomes of our "equation of substance and energy?" It would either have to be given up, or we would be forced to admit that our speck of Radium has unlimited *credit on the "Ethereal Bank"* surrounding it.

Von Helmont's *Alkahest* is no longer an alchemical dream, but a *reality*.

Our most reliable asset in this changing realm of theories, concepts and facts is what we call "*Magnetism*," and the principle of *polarity* which it invariably manifests.

We have learned how to "fix its poles" so as to control the *direction and escape* of energy, and this one discovery has revolutionized the whole realm of mechanics and applied science.

Few persons have any conception of what a *Dynamo* is the human body; of how much animal magnetism has to do with life and health, or of the "Potential" and "Controller" latent in the Will of man.

Our "speck of Radium" ought at least to stand as an object lesson in the kindergarten of our present knowledge.

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Trace, in imagination, the fertilized germ, little more than a visible speck, till it develops into a world-mover, like Napoleon, and gathers and dissipates energy and resources, changing the face of civilizations, where another similar speck developes a hod-carrier, or a nihilist.

The resources of nature are immeasurable and seemingly inexhaustible, and it is still true that—"He may seize who hath the power, and he may hold who can."

In the double nature, or two-fold life of man, the physical and the spiritual, we have a complete antithesis and an absolute equation, with gravity pulling downward or upward, subject to the *Will* of man.

When he has *Mastered* his powers, and has come into full possession of his heritage, I see no reason why he may not float through the air as readily as stand upon the ground.

He has but changed the potential from the physical to the spiritual end of his life equation, by mastering his powers, and his environment.

And so, at any moment of his life, "if the books were closed," the Individual would "*go to his own place*" determined by the "direction and equivalence of energy" toward physical or spiritual gravity.

It is as inexorable as fate, but it is not Kismet. It is compensation; Substance, Movement and Number, guided by Intelligence building character and achieving perfection, or self-completion.

One may wallow for a lifetime in the "fleshpots of Egypt," or "wash up" and matriculate any day in the "*Hall of the two Truths*," in the "*University of the Universe*."

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The "After Death" problem, that is just now exciting so much interest and discussion, is involved in all the foregoing.

With the death of the physical body, the spiritual body of refined substance escapes with the center, the Individual Intelligence—unchanged.

The tendency of gravitation is now *from*, in place of *toward* the earth.

It may be "earth-bound" and find its level far more obviously than before death; for appearances, titles and "reputation" fail to deceive Nature. It will "reap as it has sown" and rise or fall to its own level, according to *intrinsic* gravity, and "the deeds done in the body."

Those who think that the Spiritual Problem in the life of man is "up in the air, and beyond the clouds," would do well to consider these problems in Nature's Finer Forces.

It is all within the conscious realm of the Individual Intelligence, to learn his own nature, govern his own powers, and utilize his own opportunities.

Is it not foolish to imagine that absolute Justice, weight, measure and compensation obtain universally in Nature and in the body and whole environment of man, while his spiritual nature is given over to "accident" or caprice, with no law governing it?

It is only because of the identity of man with universal nature and the analogies within and without man's conscious being that he can apprehend, understand, or utilize anything. The whole of man's higher evolution depends upon his getting closer to nature, utilizing her laws, and facilitating her evident designs and so fulfilling his own destiny.

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The Divine Intelligence behind, above, and around all these laws and processes of Nature, is not revealed as an Infinite Caprice, but as Love and Beneficence; Law and Harmony.

It says, within the soul of every man—"do thy day's work faithfully, cheerfully, and well; and thy reward is sure; thy wages exact, to the last scruple; thy compensation absolute."

"Thy possessions come and go, and fall away from thee: What *thou art* in thy soul; thy work, thy life, that alone is thine inalienably.

It seems strange that the average so-called religious teacher should manifest only hostility and denunciation of these investigations and suggestions that lead man inevitably toward the same goal of harmony and spiritual aspiration.

He imagines that it belittles or ignores religion to confirm its essential truths by any route save his own.

Religion *per se*, begins where all these investigations leave off; and if the average theologian and ritualist would find a clear and intelligent definition of the words "*Religion*" and "*Superstition*," and try never to forget it, he would doubtless see the difference between belief and knowledge, as between *methods of explanation* and essential truths.

It is of far less importance that we should all agree in our explanations (which is a rational impossibility) than that we should all agree to work together—each in his own way, as he must, for the common good, the general uplift, and the universal Brotherhood of Man.

In place of this, we wrangle over creeds, formulated by man; fight over dogmas, and segregate humanity

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into more and more hostile camps, quarreling over paths and roadways toward the delectable mountains of Truth, Righteousness and Eternal Light and Joy.

What is this eternal warfare, after all, except the fighting out to the last dregs, *intellectual pride*, and the refuse of *animal egotism*, while all around and above us shines the spiritual Light of Truth and Love?

We hear the complaint every day that "the churches are empty"—and why?

Because they are side-tracked, and the multitude are swarming along the open highway, with "*Co-operation*" on their banners, "*Brotherhood*" as their watchword, and a handclasp and cheer for all who need, who fall by the way.

It is not the "New Thought" but the *Old Uplift of the Nazarine*, being put into action.

Suppose Jesus had printed his Sermon on the Mount; had it copyrighted, and sold it for a tenfold profit; and when he died, left three million dollars for his relatives, his "*Church of Christ*"—and his lawyers to fight over; would he still be hailed as the *Good Shepherd*?

Facts and common sense are not yet altogether out of date, and the Good Shepherds are multiplying as never before in the history of man; and they do not wait for the applause of the multitude, though we still crucify them—"in His Name!" *Shame! Shame! O Shame—on US!*

If the elements of Superstition and Fear were entirely removed from the various so-called Religions of to-day, many of them would stand as paganism undisguised.

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Again: If we always distinguished clearly between what we actually *know*, and what we *believe*, most people imagine that religion would disappear and materialism take its place.

How little *Morals* have been identified with *Religion* in past history Prof. Myers has clearly demonstrated in his splendid work—“*History as Past Ethics*.”

The idea that Religion can be immoral or unmoral, shows how greatly and how universally *Superstition* has been mistaken for *Religion*; and yet, the average churchman or theologian will resent any effort to distinguish between superstition and religion.

Science has seldom stated clearly its attitude toward Religion *per se*, but in opposing dogma and superstition it has been regarded as hostile to *Religion itself*.

Nothing deserving the name “Science,” can be opposed to anything deserving the name “Religion.”

The religious element in the life of man is as basic, ingrained and inevitable as any function of the physical body.

The materialistic or nihilistic trend of modern science has failed and begun to disappear far more rapidly than has Superstition in Religions, and so are slowly identifying true Science with pure and undefiled Religion. This is the result of far-reaching discoveries in Nature’s Finer Forces.

Huxley long ago defined the ultimate aim of Science as “The discernment of the rational order that pervades the universe.”

This discerns Universal Intelligence and Natural Law behind all phenomena, order and harmony. With-

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out this, confusion instigated by caprice could lead only to destruction and devolution.

The importance and supernaturalness usually placed upon the term "*Revelation*" seem to make impossible anything deserving the name "Natural Religion." Therefore, to question Revelation is to deny and destroy Religion utterly; and Morals are supposed to fall between this upper and nether millstone, with wickedness as the inevitable result. The whole difficulty here lies between the nihilism of Science and the superstition of so-called Religion.

The constructive age in Science is just now at its dawn. Huxley gave the basic Theorem: Physical Science (as embracing the whole problem) has failed utterly.

To this must be added Mental Science, Ethical Science, Psychical and Spiritual Science all as inherent in the rational order of things.

Thus, the *facts* of Nature, demonstrated, classified, formulated and recorded, constitute the realm, the method and the results of Science.

Faust, as "the Spirit that denies" is either banished or "redeemed."

This cannot destroy Revelation, as many so fearfully imagine. It will open the door to still grander and more spiritual revelations, as free from superstition and fear as from mediumship and sorcery.

If Revelation is a *fact* in the spiritual life of man, as I firmly believe it to be, Science can never disprove it; but must demonstrate it, and discern the laws and conditions of its occurrence.

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But the new Science, and the new Revelation would not lead to a new Religion. They could only confirm and illuminate the religion of the Nazarine, based upon pure and perfect morals, and divested of every phase of superstition, and with the love that casteth out fear.

This is the road that the most advanced science of the day is now traveling.

True, it exists as yet only in fragments, the Constructive period not having yet arrived; and this constructive work will not be in the building of theories, but in the grouping of demonstrated facts, and discerning their rational order and logical sequence, and this had already been carefully outlined in a book called "*The Great Work.*"

The evidence along these lines, will not be found in the concordance of opinions. It must be intrinsic in the work itself, in its reasonableness and agreement with itself.

If the experience and demonstrations of the author transcend those of the reader, they must clearly define the lines upon which further experience may be gained and demonstration made.

Knowledge, in any and every case, must result from experience.

Thus a religious experience, and a natural or scientific experience, have a common root in the conscious intelligence of man.

If this means anything, it seems to me to mean—Religion in the daily life of man.

The divinity in man is no longer what Carlisle called, "an absentee God"—but an indwelling Spirit, a realization and a continual Revelation in the soul of man. Prof.

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Fiske called this "Natural Selection, giving place to Divine Selection" in the higher evolution of man.

Jesus did not undertake to found a philosophy, but to live, and to help others to live *The Life*, with the assurance that "he who leads the Life, shall know the doctrine."

No one who has consistently and persistently led the life that he portrayed and exemplified, has ever been left in any doubt or uncertainty as to the destiny of the human soul.

Faith—not superstition or belief, but a genuine faith—casteth out all fear.

"*Faith* is the soul's Intuitive *conviction* of that which both reason and conscience approve." It is a light within the soul, and not a dogma imposed from without; and it is founded upon Law, as unvariable as that of gravitation.

All real progress brings the new Science and the old Religion nearer and nearer together; while Materialism and Superstition recede and disappear.

Nothing fights so desperately and dies so hard as Superstition, because it is based on ignorance, and safeguarded by fear.

True Religion means Enlightenment and a true knowledge of Self leads inevitably to a knowledge of God.

True Science is constructive, and never destructive, and in the end, must clasp hands with true Religion; the one dealing with the facts of Nature, the other with the actual experiences of the human Soul.

The real consummation along these lines is not promoted by appeal to fear with rewards and punishments

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awaiting us in the world to come, and simply locating us in heaven or hell.

The appeal is, in the highest sense, to self-interest.

Regeneration is neither a sudden nor a miraculous process. It is a transformation within the conscious soul of man. Just as food is transformed and assimilated to the living tissue in the nutrition of the body; and this developing life of the soul brings it nearer and nearer to God.

It is a religious experience, born of personal effort, self-control and a building toward higher and still higher ideals. It is constructive and spiritual in the highest sense.

When once clearly apprehended and instituted by personal choice and individual effort, it can seldom be lost sight of.

It is Christ-like and leads inevitably to at-one-ment with Him and with God.

Repentance and remorse cannot annul nor change the past. If we realize our mistakes and really repent of our sins and follies, it enables us to avoid them in the future.

This is the Spirit of Christos, regenerating the life of the soul. It is not vicarious, except by the Christ-Ideal. The *real work* we must do ourselves.

If past sins may be forgiven and so annulled, why may we not keep on sinning and expect still further forgiveness?

Conscious and intentional evasions or violations of personal responsibility, under the strict law of justice and compensation, bring inevitable results. They have

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already done their work and left their scars, and the test of repentance lies solely in avoiding them in the future.

Forget them, but *remember* to sin no more. They may have been born of ignorance, inexperience or carelessness.

Without these experiences, this growth in grace by self-control and personal effort, man might be innocent, but never virtuous.

This is the line of the higher evolution of man; coming up from the depths of ignorance, he pushes his way to the mount of transfiguration.

This is strictly the science of ethics.

Is it not equally the Christ-life? Regeneration? Transfiguration? At-one-ment?

The theologian is likely to reply: "Then you propose to do it all *yourself*;" and I would say: "This is Christ in the soul of man: the way, the truth, and the life; the Regeneration, the Redeemer.

"Christ born in us, as the hope of glory;" and no longer a fetish crucified, and nailed to a cross; but resurrected *in us*, as a "*quickenings spirit*."

So I hold that the new Science is slowly working up, or back, to the old Religion in the onward spiritual evolution of man.

DEFINITIONS

"*Truth* is the established relation which the facts of nature sustain to each other and to the individual intelligence or soul of man."

"*Science* is exact knowledge of the facts of nature classified and systematized."

"*Philosophy* is the conclusions which men in their
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search for a knowledge of *Truth* have drawn from facts of science."

"*Religion* is the application of the facts of science, and the conclusions of Philosophy to individual life and conduct."

"*Morality* is the established harmonic relation which Man as an individual intelligence sustains to the Constructive Principle of Nature."

"*Superstition* is unreasoning belief, backed by fear, enforced by dogma and intensified by persecution."

"*Belief* is *Conviction*—true or false, rational or irrational, logical or illogical, warranted or unwarranted, and with or without foundation in fact."

"*Faith* is the soul's intuitive conviction of that which both Reason and Conscience approve."

A rational faith is based on morals, and the basis of morals is the recognition of personal responsibility under an enlightened conscience. Hence a true *Faith* is *at one* with *Ethical Science*.



A GOOD WORD FOR "LIFE AND ACTION," AND FOR THE BOUND VOLUMES.

Dear Friends:

You have no idea how much we value the little Magazine, how it is looked forward to and welcomed and read from beginning to end, repeatedly.

The Five BOUND VOLUMES of *Life and Action* are in a special rack in my own room and they always have some fresh message when read over again, and we feel nearer to you all who are in the Work.

With kindest greetings and good wishes,
Fraternally and sincerely,

L. T.

“In My Heart”

BY J. LLOYD HAMMOND, M. D.

Preparation is preliminary to achievement. Nature has so instituted it that, whenever any process or work of accomplishment is to be undertaken, there must be preparation, and the rule is, the greater the work in importance, the greater the preparation. In the realm of Mineral Nature, a study of geological formation shows that the present results in deposits of iron, coal, silver, gold, and other minerals are but the achievement of long ages of tireless activity in preparation on the part of Nature. The planter must spend much time and effort in cultivating and preparing the soil to receive the seed; for seed sown upon stony, or unprepared ground, bringeth forth no growth or fruition.

In the realm of the Soul of Man (the highest phase of Nature's activity) this principle of preparation shows itself in its most constant and exacting, as well as its most interesting, lofty, and beautiful manifestation. The early years of the growing man-child or woman-child are spent in preparation for future duties and responsibilities which are essentially human and embrace those owed to self, to family, to neighbor, and to citizenship. And results have always depended essentially on prepa-

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ration. The best man, father, friend and citizen is the one who has had the best preparation.

This Principle of Preparation is one of the greatest and most mysterious themes in the domain of philosophical discussion. Nature mysteriously works from the basis of the individual, intelligent entity and has so constituted it that each entity shall have a process of preparation peculiar and necessary to itself. Hence, what may be excellent preparation for one individual, in the assumption of duties and responsibilities of life, would probably be poor preparation for another. Since the sum total of humanity is formed of practically an infinite variety of individuals, each having his own needs and peculiarities of intelligence, it so follows that there must be an infinite variety of experiences to those individuals as a preparation for future activity. Hence, Nature has so arranged (and this is the most significant and exalted Truth of the theme) that each experience to each individual is a preparation for a *future* experience. Circumstances and events are so closely linked and interwoven that each thought is a preparation for a succeeding thought, each day of living a preparation for a succeeding day of life, and EACH LIFE A PREPARATION FOR A SUCCEEDING LIFE. Nature has conferred upon Man, through the powers of attention, contemplation, reason, judgment, and will, both the power and the duty to make each thought, each day, each Life a good and wise preparation for that which follows.

Masonry is a School of Life. In it those men who are fortunate enough to have been admitted to initiation are taught something of those duties and responsibilities

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they owe to Diet, their country, their neighbors, their families, and to themselves. Fortunate, indeed, is the man who has felt the incentive to apply for initiation into Masonry, and who has been deemed by the Brethren of the Order to be "worthy and well qualified, duly and truly prepared." And since preparation for Masonry is one of the most exalted phases of the general theme of the Principle of Preparation, the writer has found it extremely interesting and instructive to inquire somewhat into the nature of the preparation of the neophyte applicant, to determine *where* and *how* it occurs. The quotation used as a title of this article, a ritualistic answer used early in the process of the candidate's initiation, suggests something of the nature of this inquiry.

In ancient times the heart was popularly supposed to be the seat of the Soul, although there have been wise men of all times who have known the truth. Very little of the present broad and concise knowledge of anatomy had been attained in those days and so, when the phenomenon of physical death occurred, it was observed that when the heart stopped beating, the intelligence of the individual ceased its manifestation. So, with pardonable logic, the observers of the phenomenon immediately associated the intelligent Soul with the heart, and came to believe that in some way the Soul had its seat in the heart. Consequently certain expressions crept into the people's language, which, while superficially referring to conditions of the heart, really referred to conditions of the intelligent Soul. These expressions have come down to us as shown in the following examples: "He's right in his heart;" "His heart's in the right place;" "Heart-felt;" "Hearty;" "Cordial" (from Latin *cor*,
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meaning heart) ; "Cordiality," etc. These expressions all refer to a condition or attitude of Soul rather than to a condition of the physical heart. One should always substitute the word *soul* for heart whenever these expressions are met. Hence, when the candidate for Masonry is interrogated as to his primary or fundamental preparation for Initiation, and answers, "*In my heart*," he means to say, "*In my Soul*."

This reveals at once the reason for the peculiarly strong appeal which Masonry makes to its true initiates. Those things which appeal directly to the *Soul* of Man are the *realities*. Masonry appeals directly to Man on the psychic or moral plane and becomes that which supplies a want or desire in his primarily prepared Soul. "Masonry consists of a course of ancient hieroglyphic moral instruction taught agreeably to ancient usages by types, emblems, and allegorical figures." Its mission is to enable man to improve his moral nature, to enable him to "subdue his passions and improve himself in Masonry."* There is in the Soul of every man a desire for "Light." Man misinterprets this desire, which manifests itself as a fundamental craving for experience, and use it as an excuse for all manner of self-indulgence, thinking by this means to satisfy this craving in his Soul. All through the history of the world the majority of men have ruined their health, broken their hearts, and wrecked their lives in a ceaseless struggle for indulgence in material things, a struggle for wealth, honor, titles, etc. Being surrounded and engrossed with their physical environment, they fail to see that these things are

*Cook's Monitor.

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but temporary in their relation to Man. Our brethren of India call this world of physical manifestation, "*Ma-hamaya*," or world of *Great Illusion*, and it is, indeed, a "*great illusion*" when Man attempts to use it as a means of satisfying the craving in his Soul for satisfaction.

The teaching of Masonry is a direct pull away from the enticements of the physical plane. Before the candidate enters his lodge on the way of his initiation he is informed that "whatever man may acquire on earth, whether wealth, honor, or titles, can never serve him as a passport to the Grand Lodge above;"* but his admission there depends on the way he has lived here in the physical world. The basis of that way of living is MORALITY, and in the progressive moral teachings of Masonry the neophyte is taught the first lesson in constructive effort in morality, that of Self-Control. Self-Control is the basis from which all moral effort starts.

The four "cardinal virtues" of a Mason are Temperance, Fortitude, Prudence and Justice. "*Temperance* is that due restraint upon our affections and passions, which renders the body tame and governable and frees the mind from the allurements of vice" —the very essence of Self-Control and beginning of all *Morality*.

It is intertesting to note in this connection that Plato, the great Greek Initiate and contemporary of Pythagoras, held in his discourse, "*The Republic*," that the basic virtues necessary to the founding of the ideal Nation, were Temperance, Courage, Wisdom and Justice, which terms are but synonyms of the four cardinal virtues of Masonry.

*Cook's Monitor.

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Most assuredly Self-Control, or that "due restraint upon his affections and passions" is the basis of the candidate's usefulness in Masonry; and the lesson is taught at many points along the way of initiation. It is forcibly emphasized in the removal of all "metallic substances" (the symbol of material wealth) from the person of the candidate, so that he has to stand before the Master in the self-reliance of his own poverty and dependent on his own merits. That candidate who comes to Masonry with the lesson of Self-Control well conned in his heart, or soul is indeed well prepared for the Order.

Thus, it may be seen that Masonry is essentially *moral* in its teachings and deals with Man as a psychic, or Soul, Entity. If the physical plane of his existence is emphasized at all, it is in the way of an admonition toward "prudence," or wisdom, in applying and using the lessons which physical experience may teach.

Certain very learned and Venerable Brethren, whose training has been largely Oriental and whose wisdom, sincerity and integrity cannot be questioned, tell us that Masonry has also a direct reference to the Spiritual nature of Man. By Spiritual nature they have no reference to anything essentially religious in the usually accepted synonymous meaning of the term. By things spiritual they have direct reference to a material world of existence which in all respects is analogous with the physical world, but of such greater rapidity of vibration, and of such greater refinement of material particle, that we inhabitants of the coarse, slowly vibrating, physical world are unable to sense it without special preparation.

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These Brethren, who are true Masonic Initiates, say that Man possesses two material bodies, a coarse, slowly vibrating physical, and a greatly refined, rapidly vibrating, spiritual body which he inhabits. They are supported in their statements by many authorities, the most significant and interesting of which the writer calls to mind just now being that of the Christian Apostle, St. Paul, in I Cor. XV, 44, where he says: "There is a natural body and a spiritual body."

The two bodies are in most respects the duplicates of each other. Like the coarse physical body, the refined spiritual body has its "five senses" by and through which it may come into contact with the spiritual world. But because of his constant engrossment with physical affairs, because his attention is almost constantly fixed upon the world of "*Great Illusion*," the average individual never develops these five spiritual senses; so that while his consciousness may be thoroughly awake to the physical world, it is as though asleep to the spiritual world. However, by a special training, the individual who has the right intent, the intelligence, courage, and perseverance, can develop these spiritual senses and come into direct conscious contact with the spiritual world, the world we are accustomed to think of as lying just beyond physical death.

These wise Brethren tell us that Masonry was anciently and originally planned to impart this particular, spiritual training to Mankind; and that when the ancient candidate gave as his answer to the question as to what induced him to become a Master Mason, "that I might travel in foreign countries," he meant in reality that he might acquire the ability to travel in the spir-

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itual world and to use there his fully awakened consciousness. Being a Master Mason in ancient times meant being a Master of the law of life and death.

The basis of this spiritual training is MORALITY, and by *living a life* in harmony with the moral teachings of Masonry, the ancient Brother was enabled to "*lift the shroud, to draw aside the sable curtain of the tomb,*" and while yet in the physical body, with vision clear, to gaze upon and experience fully the joys and blessings of the land beyond physical death, the land of the spirit. With Soul freed from "the allurements of vice," the attraction of spiritual gravity drew him away from the "*Mahamaya,*" the physical material world, toward the higher spiritual spheres of "Light." Those readers, to whom this phase of the theme may be new, who may wish to pursue it further, can do so by reading Pike's "*Morals and Dogma,*"* and "*The Great Work.*"†

The preparation of the Masonic Neophyte is essentially *moral*, and consists in an honest desire for "*light*" or knowledge. In working out these moral tendencies and desires in himself he learns to "subdue his passions" to control his immoral and self-indulgent desires which, in ultimate analysis, are but various forms or phases of selfishness. This accomplished, he is in proper attitude to receive the next basic teaching of Masonry, that of the "tenets of a Mason's profession," "*Brotherly Love, Relief and Truth.*" When the beginner in Masonry applies the teachings of Morality sufficiently to rise above the plane of his own selfish desires, his self-indulgences, and his own "self-righteousness," he most naturally turns his attention to his brother Man

*Pub. by the Southern Masonic Jurisdiction.

†Pub. by the Indo-American Book Co., Chicago.

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and achieves the desire to be of service, to "relieve the distressed, to sooth the unhappy, and to restore peace to their troubled mind."* By divesting himself of "the rags of his own righteousness," by rising above the narrow plane of Selfishness to the plane of Altruism, he wins the reward of a knowledge of Truth because he has worked it out in his own soul.

Selfishness has no place in Masonry. For this reason, dogmatically and fanatically religious persons do not make good Masons. In fact, most of the opposition to Masonry, most of the opprobrium and insult hurled against the Craft, has come from religious fanaticism and dogmatism. With this class, religion is an obsession, a means of achieving ambition, or a means of self-indulgence. Their intolerance is but a blind selfishness. They have no place in Masonry. They are not prepared in their hearts for a realization of Truth.

Preparation for Masonry, then, is a preparation for *Soul Endeavor*, for *Soul Work*. The "progressive course of moral instruction is divided into different degrees" and as each degree is exemplified it teaches its appropriate lesson, and the "duly and truly prepared" Mason will seek beneath the symbolism of the ritual to find the *Truth*.

We often hear it said that "all of Masonry is contained in the first three degrees, or the Blue Lodge." In one sense, perhaps, this is true. But the fact that Gautama, the great Indian teacher, known as Buddha, taught a 33-fold path in the life of the Soul, is significant. The fact also that the Venerable Brethren above mentioned say that there are 33 avenues of activity in

*Cook's Monitor.

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Soul-endeavor is especially significant in view of the 33 degrees of the Rite.

The truly prepared Mason is he who has the "prudence" or wisdom to look into his own heart, or soul, and the "fortitude" or courage to take up the problem of purifying it. It is a task that he must work out alone. Help will come, but he must be in the *Attitude of Soul* to recognize the help and rightly to apply it to himself. And when he has accomplished the task the reward will be his, for "The pure in heart (or soul), shall see God."

When the Masonic student has achieved that Soul-Satisfaction which comes as a result of Self-Conquest, of Self-Purification, and a result also of a daily life of altruistic endeavor to spread the doctrines of Brotherly Love, Relief, and Truth, he may some day recall to mind that momentous occasion when he was asked a certain little question in the Ritual. And in the "light" of the Truth and Wisdom which he has achieved through the solving of the individual problems of his own Soul, he will realize all that he meant to say when he answered "*In my heart.*"—Oriental Consistory.



A HELPFUL SUGGESTION.

Let your hands and your conscience
Be honest and clean;
Scorn to touch or to think
Of the thing that is mean.

Notes of a Psychic Experience

(By a Friend in London.)

During the month of February, 1900, I was taken to a hotel in Berkeley Square, London, from the home of a doctor in the suburbs, who, seeing that I was slowly sinking, did not wish me to die at his address.

After several more or less interesting psychic experiences, as weakness increased, I was startled to hear the voice of my late father-in-law saying most cheerfully, "Do not fear, my daughter, you will soon be with us."

"How soon?" I asked. "Oh, I should say about a quarter of an hour," he replied.

This announcement caused me to make the strongest possible effort of will to sit up in bed. The nurses were not present, only my faithful maid sat by me. "Send for his Lordship at once," I told her. "I am dying," and became unconscious once more.

After a little while consciousness seemed to return, and looking about me I saw a battlefield just after a battle (it was during the Boer war), and the British had lost the engagement, apparently by some mistake about a bridge.

I asked about it and some one answered my question.
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tions with much technical detail that I found difficult to grasp.

Near by, lay a wounded officer, his face to the ground, under a burning sun, he was dying and in much pain.

I spoke to the poor boy and he answered, told me how and where he was wounded, and that he came from London. He called it, "Those stableyards of London streets." Nurses must have arrived on the scene, for he asked, "Why cannot these women help me?" But I saw no women.

The thought then came to me, "How is it that I, in London, can be of any help to this man so far away?" and the answer came at once, "The hour of death is the same in London and in South Africa; you are, therefore, in the same place, *not* far away."

Altogether it seemed to take three hours before the young man left his body, and during this time I stood by to comfort and to help if possible. When the moment of freedom came to him, instead of rising released, I was pained to see my charge slip down, down into a black chasm where I could not follow.

Presently, he called out in a hopeless, despairing way for help, crying that he was left alone. I called back, though no longer seeing him, that he was *not* alone, however dark the place; for the love of God was everywhere, encircling and protecting him.

Immediately he began to rise toward the light; the voice came nearer and upward. Like a drowning man rising to the surface, gasping for breath, he answered—"Thank you! thank you! But why was I never taught this before?"

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As soon as I thought him safe, he would forget and drop back into that bottomless blackness, only to rise again in a similar manner. I do not remember how often this happened, nor how long it took, for the one absorbing thought was to keep sending encouragement lest he should slip away too far and be lost after all.

Finally, helpers, strong and bright, came to the rescue. He was taken up in their arms like a frightened, crying child and cradled in a green field where there was no need for me to follow. I knew that all would now be well with him.

Only then did I realize that I, too, had crossed the "Great Divide" and had definitely reached the other side.

At first, the environment proved so attractive that I thought of nothing else. That marvelous atmosphere, the loveliness of green fields, the calm, the sense of freedom, and the buoyancy of perfect health, all made for contentment and I walked on, unhurried, in peace.

Shortly, however, questions once more came to my mind. "Where was I?" "Why was I here?" Some one at my side confirmed the fact that I was indeed in the spiritual world.

"I cannot stay here," I exclaimed. "I must go back to my husband and children; they need me."

Rather sadly my guide replied: "Yes, you might go, but you will live a short time and suffer many things." This by no means satisfied me and I said so, explaining that I could not accept the answer as final, because the needs of my dear ones could not, in this wise, be met.

"In that case," replied the guide, "I must inquire and you will have to wait here for an answer until I

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return." He disappeared, and I stood waiting. We had in the meantime approached a boundary of the district, for a wall of rock rose straight and smooth before me, so high, I could not see the top.

After an interval of time the angel returned with the following reply: "Your desire is granted. You may return. You will live as long as the *pneumogastric* nerve holds out."

Then, after a slight pause, he remarked by way of a farewell word: "When you finally return to this world it will be to a place in a far higher sphere than this."

With these words of encouragement we parted and I began the painful return journey.

(I have said "he" of my guide or angel, but, as a matter of fact, I do not know if I was speaking to a man or woman, and I only think or gathered a general impression that "he" is correct.)

Having returned to the body, and become conscious therein once more, there was only one further sign of that world I had left behind.

There stood in my room four (possibly five) tall, majestic draped beings with folded arms and, I think, draperies like turbans on their heads. They somehow did not impress me as ex-human beings, nor were they anything like the traditional angels. They nearly filled the room and were *made of* light. My eyes rested on the many lovely folds of white drapery and I noticed that not one cast a shadow; an "impossibility" to be sure, and something no one could paint, but a fact, nevertheless. It was as though they had been waiting for my exit from this world, and being no longer needed began to move slowly away, across the foot of my bed, to the

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right. I watched them peacefully for about an hour as they moved away.

Perhaps those who know psychic and occult things would know how to designate these beings; I cannot do so.

My recovery from that day was rapid beyond belief, and the following month we returned to Chillingham.

Query: What did the message mean: "You will live as long as the pneumogastric nerve holds out?"

Second. What does that "nerve" represent, physically and psychically?

Third. How can I learn to know more about it?

Fourth. What can I do to make it "hold out" and to upbuild and strengthen it, or at least to guard against avoidable or premature destruction until my work here is finished?



"IN WHAT WAY CAN WE HELP?"

In carrying forward a great educational work of this kind, one might easily imagine that a veritable stream of questions from practically all over the world, finds its way to our office. But it might not be so easy to imagine that the question: "In what way can I help?" would find a place in hundreds and hundreds of letters coming to us all through the year. This, however, is true, and we want to thank all our Loyal Friends for these generous expressions of interest, and their voluntary offers of help in spreading a knowledge of the message of the Great School to all who can appreciate it.

In LIFE AND ACTION we hope soon to print some of the helpful suggestions and "ways" used by many of our Friends in their personal work. We think they will be of interest and value to all of us.

Personal Opportunities

That await your Voluntary Response.

The "vacation season" has now arrived once more, and with it will come many, many opportunities for self-improvement and the enlargement of all those capacities for ethical content and happiness which mark the Soul's progress upward and onward toward the City of Light. If you are going away from your usual duties and responsibilities for a time, resolve and plan at once to carry the right message of life to all those you are about to meet. Resolve to keep your heart open to every opportunity to help others. Go prepared and willing, as if you were expecting to find those who need the very help that *you* and *you* alone can give. Maintaining this attitude of Soul, you will surely realize your opportunity. You will either meet personally or hear of some one or more whose life will be influenced and changed for the better, and whose pathway through life will thereafter be brighter for your having passed their way. And remember, Dear Friend, that *you need these opportunities* to help others, just as surely and in as great measure as they need the word of encouragement, council, advice and sympathy that you may have to give. Everywhere, you will find men and women who are trying with all their intelligence, courage and strength to overcome certain physical, mental and moral weaknesses and habits which they know in their own hearts to stand between themselves and what they hope to accomplish in life.

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So, Dear Friend, when you are packing your trunk or suit-case preparatory to your vacation-trip, take with you a number of copies of *Life and Action*, and such books as you may need in your "work." Take some of the "Three-book circulars," some subscription blanks, and a copy of our beautiful new catalogue. See to it that you let no day go by without having accomplished something toward carrying the Great Message of Light and Life to as many as may be reached by your active interest in and sympathetic understanding of the deep problems which mean so much to them in their evolutionary unfoldment.

It would be most interesting to know just how much real and lasting work could be accomplished by a given number of students and friends during their vacation periods. May our every impulse, thought, word and deed be united at this time in the firm resolution to be one of the "given number" and to make every day and hour count.

So much seems to depend upon our own attitude of Soul. Not that we should expect to accomplish suddenly any great measure of educational work, either for others or for ourselves, but we can BEGIN. We can take the initiative: we can THINK of others: we can ask ourselves if there is any thing we can do for those who may need our help. We can put our Inner House in order, and be ready to serve. This will require Personal Effort: some thinking must be done, some questions considered. Actual DOING must follow: a letter written, a call made, a gift prepared, an old Friendship renewed, a book loaned, interest and sympathy experienced and expressed. Of such are our Personal Opportunities.